

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, NOVEMBER 1, 1844.

[NEW SERIES.—VOL. VII. NO. 34.]

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT

THE OFFICE, CORNER MAIN AND

ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.

All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

The Night with the Right.

BY W. M. HICKSON.

May every year draw more near
The time when strife shall cease,
And truth and love all hearts shall cheer,
To live in joy and peace.
Now sorrow reigns, and earth complains,
For fully still her power maintains:
But the day shall yet appear
When the night with the right and the truth shall be;
And come what there may, to stand in the way,
That day the world shall see.

Let good men ne'er their despair,
Though humble efforts fail;
We'll give not over, until once more
The righteous cause prevail.
In vain and long, enduring wrong,
The weak may strive against the strong;
But the day shall yet appear
When the night with the right and the truth shall be;
And come what there may, to stand in the way,
That day the world shall see.

Though interpleads that noble deeds
The world will not regard—
To noble minds, whom duty binds,
No sacrifice is hard.
The brave and the true may seem but few,
But hope keeps better things in view;
And the day shall yet appear
When the night with the right and the truth shall be;
And come what there may, to stand in the way,
That day the world shall see.

Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Tic Douloureux.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

Whooping Cough.
Under this distressing disease can be sure
relief and permanent cure, by the use
of the celebrated Female Physician. In this
it is proved in performing a cure, when her
life followed.

From the Christian Intelligencer.

What has Sin Done?

But for sin, man had been happy, the earth unscathed by the dire desolations which now cover it, and the brute creation spared from the bondage of corruption. Sin has defaced the beauty, and marred the happiness of all things. Man has felt it—the earth—the whole inanimate world—every thing has felt it. The whole creation groans and travaileth in pain. In no range of the human intellect can we measure the length and the breadth, the height and the depth of its evil. Man, the creature of yesterday, knows little or nothing either of the beginning or the end of a thing. He calls good evil, and evil good. He sees there are evils in sin, but how great and extensive he comprehends not. He feels these evils, sees them developed about him, and has some just apprehension of the relation of sin to the divine government, and hence gains some appalling idea of its magnitude, yet is very far from being able to answer the question, *What has sin done?*

Yea, I may probably go further—not the wisest, holiest, highest angel can fully estimate the consequences of the apostasy, and tell us *what sin hath done*, both in relation to God and his government, man and his happiness, both in time and eternity.

Yet we know and may say what ought to make us weep over its fearful ravages, and create in us an utter abhorrence of it, as the abominable thing which God hates.

1. *What has sin done for our world?*—This will appear by contrast. There was a time when sin was not in the world. Then man was innocent and happy, the earth unmarred by transgression. But the Destroyer came; and what a change! Innocent man became guilty; happy man, miserable. Deep in his heart were sown the seeds of moral disease. They took root, vegetated, and soon brought forth their poisonous fruits. The earth was filled with violence.—Envy, hatred and murder, ambition, pride and covetousness sprung up in a fertile soil, and brought forth their noxious fruits. It was the work of sin.

Yet every thing, as it came from the hand of God, was good. Surveying the whole, he saw nothing wanting to make a virtuous species happy. In its physical constitution all was adapted to make man the continual recipient of the divine favor, teaching him, on the one hand, his dependence, and on the other, presenting fresh motives every moment why he should love and revere the Author of all good. Every thing was good, if not *perverted*. The five senses were not made to be inlets of pain and misery. Nerves were not made to vibrate in anguish—hands not made to fight or destroy. The design of these organs was, that they should minister to the happiness and well being of man; and their *conformation* indicates them to be vastly better adapted to serve a good purpose than a bad one. The eye better suited to behold beauty than deformity; the ear to hear harmony than discord; the hands and feet to do good than mischief.

Again: In man's mental constitution all was constructed right. Here all was "good," too. There is not a single faculty or desire of the mind, not a capacity or susceptibility which, if rightly employed, would not conduce to his well being.

The same may be said of man's moral constitution. Every passion, every affection is, when not perverted, just what it should be, to secure the happiness of man and the honor of God. God complains only of the *perversion* of man's heart, not of its want of susceptibility to honor and obey him.

If, then, the world and all therein—and man and all therein, were made morally upright—every thing adapted to make man happy and holy—whence the present state of the world and of man? Whence the thorn and the briar? Whence the violence that covers the earth—the wars that spread devastation and death over so many human habitations—the sad perversions that make such sad havoc on every side? Here are the footsteps of sin, all bathed in human tears, all wet with blood.

What perversions in the use of the bounties of a kind providence. The earth brings forth her bounties to supply the wants, and minister to the comfort of man. Yet how often are they made to minister only to his lusts, and thus become ministers of poverty, disease and death. The earth brings forth the grain, or fruit, fitted by nature to constitute the *staff of life*; man converts it into an intoxicating drink. Is it now the staff of life, or the rod of oppression and of death?

If sin had done no more, what has it not done in this one thing? You cannot estimate its ravages here, unless you can measure the tears it has caused to be shed; the poverty and degradation it has produced; the number of widows and orphans it has made; the generous hopes it has blasted; the virtuous affections it has blighted; the noble intellects it has ruined; the social circles over which it has cast a blight; the tender ties it has severed; the health it has ruined; the souls it has destroyed. All this is the work of sin. The world is good; its productions good; the enjoyment of them good and proper, but the *perversion*—here lies the sin.

And what has not been perverted? Sin's withering desolations are spread about us on every side. They are *within* us. Nothing has escaped the blight and mildew of the curse. Man and beast—every created thing, animate or inanimate, are sufferers from sin. How much does man suffer from his fellow-man—from oppression, fraud and slavery. How often is he the victim of his own passions!—the author of his own ruin! And how often is the brute creation the helpless subject of man's cruelty.

But we cannot measure the magnitude of the evils of sin, nor count up its varieties. Its poisonous streams have gone into the ends of the earth. Nothing has escaped the contagion.

From the Christian Reflector.

Baptist Anti-slavery Convention.

DEAR BRO. GRAVES,—Will you be so good as to copy the remarks of the Editor of the New Hampshire Baptist Register, on the Baptist Anti-slavery Convention at Albany? It so fully expresses my own views on the subject, that I desire to see the sentiments it expresses prevail with all our anti-slavery brethren. The spirit it breathes will, I have no doubt, best subvert the cause of the slave, of missions, and the peace, purity and spirituality of the churches.

Affectionately in haste, NATH. COLVER.

2 Province Court, Boston, Oct. 16, 1844.

Having been appointed as one of the Executive Committee of the American Baptist Anti-slavery Convention in Albany, and as silence on our part, might lead to the conclusion that we approved of all the doings of that meeting, we feel called upon to state that we do not approve of the two resolutions published last week. We are not prepared to say that the 'Baptist Triennial Convention and its Board, manifested an incurable pro-slavery spirit, and are essentially committed to the fellowship of slaveholders, and the employment of their missionaries.' We cannot say, to be sure, that everything in relation to the Convention and the Board is as we could wish—but we believe the time to be near when they will take the right ground. Instead of being 'incurable,' there are certainly strong symptoms of returning health; and as to the 'pro-slavery spirit,' look at the passage of the anti-slavery resolution by the Boston Association, which was proposed and seconded by MEMBERS OF THE BOARD, was approved, says the Reflector, by the Moderator and by many other members of the Board, and if some eight or nine who were present did not vote for it, NOT ONE VOTED against it. Then the unanimous testimony of the Salem Association at their late session, against slavery—these two bodies embracing about seventy churches and as many ministers, among whom are many of our most talented and worthy men; all this leads us to judge very different from the 'resolution' passed by the meeting at Albany. We do not believe there is 'an incurable pro-slavery spirit,' but on the contrary, we have the heart and conscience already enlisted on the side of liberty, and the changes developed within two years, together with the assurance, on what we deem good authority, that the acting Board would not appoint a slaveholder as a missionary, strengthens the conviction in our own mind, that the time is not far distant when our Foreign Missionary operations will assume a position entirely satisfactory to the whole North.

We are opposed to the resolutions passed at Albany, as the meeting was very thinly attended, and they were adopted by only a bare majority. But a small portion of those who organized the Provisional Committee were present, or were represented. And, believing the time has not come for a distinct and permanent missionary organization, we are decidedly in favor of continuing the Provisional Committee, until there is no longer a reasonable hope that the Triennial Convention and the Board will take what is considered the right ground. We are opposed to the new organization, because, to speak plainly, we have not confidence in those who are at the head of it. They are not the men, in our opinion, to manage such an enterprise. And we should expect better success in laboring to bring the Foreign Board on to the right ground, than to make the leaders of the new organization such men, as in whom we could confidently entrust our missionary operations. Suppose we form a distinct organization and carry on missionary operations—what particular benefit would be derived? How could we do more against slavery than at present through the Provisional Committee? We should be considered as a minority by the South, and should only take the course which they are now begging us to take. On the other hand, a division among us at the North must be attended with more or less of embittered feeling and difficulty among brethren, opposing interests must be advocated in the churches, and a spirit of division will be manifested in all our operations. Nothing could be more seriously deprecated; and we feel that every effort, consistent with truth and righteousness, should be made to correct our present organization, before we form another. That should we be obliged to wait two, three or four years longer, and at the end of that time the entire North should be agreed in opinion, and act harmoniously on anti-slavery principles, we should accomplish in the end, much more for missions, and for the slave, and with much more harmony among ourselves, than we can in any possible way by forming, at present a distinct, permanent organization. Therefore, we hope the Provisional Committee will not be brought to a close at present; it opens a channel for all those who do not wish to contribute through the old Board, and renders a permanent organization unnecessary.

This subject is one on which there is a variety of feeling, but we hope all will be disposed to examine it with a Christian, prayerful spirit, and that in all our measures, we shall act as shall be pleasing to the great Head of the church.

Influence of a Corrupt Literature.

The influence of a demoralized and demoralizing literature it is scarce possible to portray in too gloomy colors. There were days in the history of revolutionary France when it would have been difficult to say which had been the more destructive engine, the press as worked by Marat, or the guillotine as managed by Robespierre. If the one was reeking continually with fresh blood, and heaped up its becatoms of the dead, the other ran with a more deadly venom, that corroded the hearts of the living. Our cheap press, from its powers of diffusive influence, would make a literature that should be merely frivolous, and not flagrantly vicious, one of no little harm to the

mental soundness of the nation. A race of heroes, such as Plutarch portrays, could never grow up if fed only on the spoon-meats and syllabubs of an elegant literature, and finding their entertainment in the listings and pullings of a feeble sentimentalism. If the press be more than frivolous, if it have become licentious, its ravages on a reading community, and in a free country,—and such a community and country God has made ours,—are incalculable. For character and private peace, for honesty and morals, for the domestic charities, and for life itself, there remains no asylum on earth, when such a press is allowed to run a muck against the victims that its caprice, its interest, or its pique may select. There have been newspapers circulating in Christian America that would have been hailed in the cities of the plain, on the day ere the avenging fires fell from heaven, as the utterances of an uncongenial spirit, the work of men morally acclimated to breathe that atmosphere of putridity and death. There have been seen, as editors, men whose hearts seem to have become first ossified, and then hardened in feeling and corrupted in principle, men who had no mercy, no conscience, and no shame. And such men have been not only suffered, but applauded, courted and bribed, while "a reading public," to use a phrase of the times, has been found to gather eagerly around the moral slaughter-houses, over which such spirits presided; and has delighted itself in snuffing the fumes of each fresh sacrifice, feeding on the garbage, and drenching their souls in the puddles there supplied. The extent of the moral taint already spread from such foul sources of corruption, who can estimate? Were such to become the pervading and controlling spirit of our literature, that literature, and the society which sustains it, must collapse and perish, a loathsome mass of festering corruption.

For a profligate literature destroys itself and the community who patronize it. Let literature be sold into bondage to immorality, and its days are therefore numbered, as well by the very nature of the human mind, as by the laws of the divine government. Genius, when grinding, like a blind Samson, in the prison-house of vice, ultimately perishes in its task, and leaves no heir. It may not so seem at first. A delirious frenzy may appear to call forth free eloquence and harmony, and every Muse, dissolute and shameless, may wave aloft the thyrsus of a mad Bacchante. Science and art, and wit and eloquence, have thus aided in the erection of shrines to immorality; but they have languished and died amid their toils. A profligate people soon ceases to be intelligent, and their literature loses all living power, all ability to perpetuate itself. The literature of the dead past is soon all that remains to a vicious community. And when the proudest monument of unprincipled talent and perverted genius has been completed, and stood perfect in beauty, its last chapter carved and fixed, its topmost pinnacle glittering on high, its last statue polished and fitted in its appointed niche, the nation may have exulted in the splendor of their immoral poetry, and eloquence and art. But that nation, even in the hour of its triumph, stands before its trophies, bereft of the talents that had aided in its work, desolate and lone, like him who reared from its ruins the city of palm-trees, the fated city over which hung the old but unslumbering curse of Heaven. His children fell as the walls of his new foundation rose; and he stood at the last in the home he had reared, a solitary man, with none to inherit his labors.—"For Hiel the Bethelite in those days built Jericho. He laid the foundations thereof in Abiram, his first-born, and set up the gates thereof in his youngest son Segub." Literature slays its children, when building under God's curse. Talent prostituted in the cause of vice pines amid its successes, and dies; and an imbruted community, it is generally seen, by a just retribution of Providence, soon buries in oblivion the literature that has corrupted and barbarized it.

Whether, then, we love the cause of letters or of religion, whether our country or its honor, whether science or piety be dear to us, we need to dread a corrupt literature, and we have cause with jealousy to watch every influence that may threaten to work such corruption.—W. R. Williams.

Anti-slavery Sentiments in the South.

We have seen nothing more interesting, concerning the state of feeling on the subject of slavery in the Southern States, than the following remarks by S. P. ANDREWS, Esq., which recently appeared in the Baltimore Saturday Visitor.—Have our brother editors in the South, who feign such a perfect contempt for the Northern men who have interested themselves in the slavery question, opened their eyes to the facts and actual circumstances which surround them?—*Reflector*.

"I, too, can speak of Southern society, as one who has long and carefully observed it. I resided for fourteen years in the extreme South;—and during the last four or five years of that period, entertaining sentiments hostile to slavery.—I have been accustomed to speak of myself, and to be spoken of by others, as an abolitionist—not choosing to disown a term which I found properly descriptive of my opinions, on account of its unpopularity, although I had then no connection with the Northern men of that name. Holding such a position, of the extent of anti-slavery more than most men, of the extent of anti-slavery sentiments in the South;—and I have little doubt that, taking the whole South, my estimate of it would greatly exceed even your credulity up on the subject. To a man in my position at that time, a thousand confidential communications were made, which would astound the confiding slaveholder, could they be made in his ear. It is not an uncommon event for the business partner of a rabid and furious defender of slavery, who does not suspect treason to his wild notions with-

in five hundred miles of him, to be a thorough abolitionist. Among the poorer classes of whites, a bitter hatred against the institution of slavery is widely disseminated in all the States; and among thinking and judicious men, of the slaveholding class, there are numbers who anticipate a speedy extinction of slavery throughout the South with pleasure, and honestly wish that the public mind may soon become accustomed to look upon the subject calmly, as a question that must be dealt with wisely, but efficiently, and with reference to change. They see that the spirit of the age is that of deadly hostility to personal bondage and the denial of personal rights. They see that our Southern States and Texas will inevitably, in a few years, be the only remaining slaveholding countries on earth, with the abhorrent public opinion of mankind concentrated with the intensity of a burning focus upon them."

Mr. Andrews then goes on to speak of the rapid progress of free principles in the South, manifest in the movements made in Western Virginia, Kentucky, Eastern Tennessee, Western part of North Carolina, and Missouri. He then writes:

"In Delaware an anti-slavery Convention has just been held, demanding of the Legislature the abolition of slavery at the next meeting of the Legislature. In Maryland you affirm what my own observation has abundantly convinced me of, that the same sentiment is rapidly increasing, and gathering towards a crisis. I have been assured by men of standing in the State, of the probability of the question being brought up, without distinction of party, for the abolition of slavery, in some shape, soon after the present canvass is closed. During the canvass, I have heard, and you have heard, I doubt not, public addresses in Baltimore, which, a hundred miles farther north, would have been characterized as abolition speeches; and prominent men of the State are, as I know, seeking with avidity for the publications and statistics of the Northern and European anti-slavery societies."

Of the suppression of this feeling and its enslavement he thus writes:

"The anti-slavery sentiment at the South, is as yet, everywhere, with the fewest exceptions, itself enslaved. It is not that bold and manly spirit which ought to characterize the bearing of freemen, but a crouching, trembling, and fearful sentiment, which shudders at the sound of its own voice, if it happens to have uttered a true or a free thought. Rutherford defines slavery as the correlative term of pure despotism. The despotism is not restrictive, however, in its operation to those who are called slaves, but overshadows the whole community in which it exists. No other despotism is half so vigilant. A man may prate of Republicanism in Russia, and only be in danger of the Government spies, but in the slave States every man is a spy upon his neighbor.—Every planter is an autocrat, and his hangers-on and dependants are so many prowling patrols upon the highway and by-paths of public sentiment. They, in their urgent sycophancy, push their zeal against freedom, much beyond those whom they serve. Often the most rabid denunciations of all investigation or free thought, in the Southern States, are renegade Yankees, who in many instances never owned a slave, and never will, but who fancy that they cater to the public taste among them by the most insane ravings upon the subject of slavery, or else who fear that they may themselves be suspected, and hence act upon the principle of Peter, when he denied his Master, who cursed and swore to convince the bystanders that he did not belong to that sect!"

"Such is the all-pervading vigilance of the slave power, that the anti-slavery sentiment, though vastly more extended than the slaveholder imagines, is still of the Nicodemus order. It visits the fountains of truth by night, and haunts secret places for fear! It flies from the scene of crucifixion, but returns to beg the body after the crowd is dispersed. It is indeed a cowardly, and, in one point of view, a despicable feeling, in another view, it is full of promise and hope. The men who entertain it, are themselves ashamed of their own poltroonery. They are feeling their way in a thousand directions, to a place where they can breathe more freely, and are more and more impatient that in a country called free, they are compelled to dissemble and obey the tyrant's opinion which enfold, and almost strangles them! Occasionally a bold spirit, here and there, breaks loose from the bondage, and mentally makes for himself a new declaration of independence. The numbers of such will soon increase; and when the little phalanx thus called by Heaven to the liberation of their country from its sorest evil, shall have made good their right to speak and to act, the immense mass of latent sentiment already existing and suppressed, will burst forth like a pent-up torrent, and men will wonder at themselves, when they interchange views, and find what each has been thinking all along."

BAPTISM AT QUEBEC.—Our friends throughout the province will rejoice to hear that there is a prospect of establishing a Baptist interest at Quebec. A few persons belonging to our denomination have maintained social worship for some time past in a commodious school-house in Hope street. Application having been made to the Committee of the Canada Baptist Missionary Society, arrangements were immediately entered into for the supply of the place. Messrs. Girwood, Bosworth, and Cramp have visited Quebec, and preached to numerous and deeply attentive congregations. Last Lord's day six persons (three males and three females) were baptized by Mr. Cramp, in the river St. Charles, at a spot about three miles from the city, where the requisite accommodation for the candidates was kindly furnished by a Christian friend, whose residence is on the river side. It was a very delightful and solemn opportunity. May the impressions produced on that day prove permanent!—*Montreal Register*.

From the Christian Watchman.
Signs of the Dawn.

A dark night of religious declension and of prevailing worldliness, has settled upon the churches. It has not been so much distinguished for duration, as for thick darkness. For the last two years or more, it has been like that of Egypt. "A darkness which might be felt." And it has been a prevailing darkness, with scarce a solitary ray of light to break the thick gloom which has encompassed the Zion of our God on every side. True she has enjoyed light within her own dwellings, but that light has not broken forth upon a benighted world.

During this season, it might be truly said, "The ways of Zion do mourn, because none come to her solemn feasts"—none from the ranks of the unconverted. The ungodly world, buried in heavy slumbers, has been sending its multitudes down to the grave, unpardoned, unanointed, to become heirs of eternal woe. Those who mourn and watch in Zion, have not been idle, nor unconcerned. Some of them can say with truth before that God who searcheth the heart, in view of the prevailing neglect of religion, "Rivers of water run down mine eyes, because they keep not thy law." They have to some extent heard the prophet's exhortation, "Ye that make mention of the Lord, keep not silence and give him no rest till he establish, and till he make Jerusalem a praise in the earth." They have often inquired, "Watchman, what of the night?"

To such inquiries the reply may now be made, though with trembling solicitude, there are signs of dawn. A few glimmering rays of light appear, which we now hope betoken the break of day. From several quarters is received intelligence that the Spirit of God is at work in his reviving and converting influences. In some places, Christians have been much quickened, have received larger measures of spiritual enjoyment, and have felt more earnest longings of soul after God. The bonds of worldliness and spiritual slumber have earnestly desired to put forth new efforts in the cause of the Redeemer. And though as yet nothing like a general revival has been witnessed among the unconverted in any place, yet there are tokens that such events are not far off.

Let Christians, then, be sober, and watch unto prayer. Let them wait as those that watch for the morning. Let them see that the armor is buckled on, and that they are at the post of duty. It is time for them to work for God. Those who labor, will surely receive wages, and will know that their labors are not in vain.

THE BIBLE IN EUROPE.—At the anniversary of the Worcester (England) Auxiliary Bible Society, Lieutenant Wilson gave many interesting details of the progress of the Society on the continent of Europe, especially in France and Belgium. In the former country 145,000 copies of the Scriptures had been distributed during the past twelve months, in spite of the increasing opposition of the Roman Catholic clergy; and he cited one instance where, through the dissemination of the Bible in a particular parish, a great majority of its inhabitants, the mayor of the town, and a priest, all expressed their determination to come out from the Catholic communion, and they claimed the parish church for Protestant worship. This was conceded to them, and the Roman Catholic clergymen were obliged to perform mass in a barn they purchased for the purpose, but they could not get a single individual to attend its celebration.

In Belgium the demand was unprecedented; and the decree which the Bishop of Rome has issued against their being read had only excited the curiosity of the people, and made them anxious to procure the book which the Pope was so much afraid of.

In Holland great quantities were being disposed of, and in the Carpathian mountains, where the people were steeped in poverty, the Society had given away a great number, at the urgent request of a clergyman there.

In Spain they had not been able to do much, owing to the state of the country, and the influence of the priest; but a few friends of the cause had circulated a considerable number privately during the past year.—*N. Y. Observer.*

Presidents of the United States.

George Washington was born in 1732; elected President in 1789; installed 1793; 57 years old when installed, served 8 years, retired from public life in 1797, when he was 65 years of age.

John Adams was born in 1735; elected in 1796; installed in 1797; 62 years of age when installed, served 4 years, retired 1801, at the age of 66 years.

Thomas Jefferson was born in 1743; elected in 1800; installed in 1801, at the age of 58 years; served 8 years, retired from office in 1809, at the age of 66.

James Madison was born in 1751; elected in 1808; installed in 1809, at 58 years of age; served 8 years; retired in 1817, when he was 66 years of age.

James Monroe was born in 1758; elected in 1816; installed the following year, when he was 58 years of age, served 8 years, retired from office in 1825, being then 66 years of age.

John Quincy Adams was born in 1765; elected in 1824; installed in 1825, being then 60 years of age; served 4 years; went out of office in 1829, at the age of 64 years.

Andrew Jackson was born in 1767; elected in 1829; and went into office in 1829, at the age of 62 years; served 8 years; retired to the Hermitage in 1837, at the age of 70.

Martin Van Buren was born in 1782; elected in 1836; installed in 1837, at the age of 55; served 4 years; retired from office in 1841, at the age of 59.

William Henry Harrison was born in 1773; elected in 1840; installed in 1841, at the age of 68 years, and died in the first month of his term.

John Tyler, the present incumbent, was born 1790; elected Vice President in 1840; installed as President in 1841, at the age of 51, and will retire in 1845, having served three years and eleven months, at the age of 55 nearly.

Of these 10 Presidents, 3 were military chiefs, and the remaining 7, members of the bar, as were also 2 of the former.

Two were natives of Massachusetts, 5 of Virginia, 1 of South Carolina, 1 of New York, and 1 of North Carolina.

Five were elected to and served out a second term.

The term of 10 Presidents embraces a period of 56 years. Eight years of this period were filled by Washington, twelve by incumbents elected by the Federal and Whig parties, and 36 years by the Democratic Republican Presidents.

Christian Secretary.

HARTFORD, NOVEMBER 1, 1844.

Home Mission Society.

The Vermont Observer in remarking upon the action of the Home Mission Society in the case of the application of the Georgia Baptist Convention for the appointment of a slaveholder as a missionary, says: "We doubt very much whether this 'dodging the question' will be satisfactory to the Georgians, and it will not be, we apprehend, to Vermonters." We too, doubt whether the decision of the Board will be satisfactory to the Georgians. On the contrary we suppose the Georgians will feel very much dissatisfied with it, for they maintain that slavery is right—that it is a divine institution; and of course it cannot be an obstacle in the way to an appointment of a slaveholder as a missionary. Why, then, should they not find fault with the action of the Board? If they are right in the view they take of the question, then the executive Board of the Baptist Home Mission Society have done wrong in deciding the case as they have; for the simple statement of the fact that the applicant was a slaveholder, instead of being an objection to his appointment, should be set down to his credit. The Georgians then, if they are consistent with themselves must necessarily object to the decision of the Board.

But we are unable to perceive why the editor of the Observer should charge the Board with 'dodging the question.' We have too high a regard for the intelligence, the candor, the honesty and Christian character of the gentlemen who hold the appointment of executive officers in either of our National Societies to suppose, for a moment, that they could stoop to any act unworthy the character of gentlemen and Christians. To 'dodge' a question, when fairly brought before them, and which belonged to them to decide, would, in our opinion, deprive them of the above characteristics. In what particular did they 'dodge' the question? For not saying they would, or would not employ slaveholders as missionaries? Certainly not. This question was not before them. The Georgia Baptist Convention had requested the appointment of one of its ministers to the missionary field, and in making the request, they added that the person they wished to have appointed was a slaveholder, giving as a reason why they mentioned this, that they wished the question decided whether the Board would employ slaveholders or not. Here was a case in which the subject of slavery was distinctly presented, and the Board, very properly, in our estimation, decided that it was not expedient to introduce this subject into their deliberations, and resolved that they did not deem themselves at liberty to entertain the application of the appointment of the Rev. James E. Reeve. This is just what they were called on to decide. Had they decided upon more or less than this, they would have given just occasion for the charge of 'dodging the question.' It will be time enough for them to say whether they will employ a slaveholder or not, when it is found that an applicant, under ordinary circumstances, is the owner of a slave.

American Baptist Board of Foreign Missions.

RECENT INTELLIGENCE.

BURMAN.—The last overland mail has brought advices from Maulmain and Tavoy down to June 14. They are of deepest interest, and, generally, of an encouraging character. The missionaries, for the most part, were in health; Mrs. Stevens having recovered from a protracted illness of nearly two years' standing, and Mrs. Wade being able, though not in perfect health, to resume the charge of her school of twenty or thirty pupils. The schools are in a prosperous state, and, at Maulmain, are "more than usually large and interesting." The Burman school for native assistants was re-opened by Mr. Stevens about the 1st of June. The reports from the churches are peculiarly gratifying. The number of additions by baptism, reported by the last arrival, including those at Mergui and among the Selongs, was one hundred and fifty-one. Forty-three of these were at the protracted meeting at Pyekhyia; and seventy-five by Mr. Vinton and Mr. Mason, at Newville, and at other places in the vicinity of Maulmain. The remainder are mentioned in letters from Mr. Stevens and Mr. Brayton. Mr. Stevens writes, June 14—

You will rejoice with me, that on my arrival from Mergui, I found several individuals waiting to be instructed in theology, and that, consequently, I have re-opened the seminary with six Burmese students and three Karens, who attend half the day, rather, I should say, who come in to the afternoon recitation. Of these six, three have already been partially employed as assistants, and given much promise of usefulness. The same may be said of two of the Karens, and the other's heart is in the work of preaching. Before I left Mergui, Mr. Ingalls baptized Lieut. S., of H. M. 84th regiment, and one soldier. Since I have arrived here, Mr. Judson has baptized nine persons, viz: three Burmans, four Karens, one Madrasse, and a young lady from England, now a governess in Mrs. Judson's family. Bro. Vinton has also baptized two soldiers and four Karens.

In a letter of previous date, Mr. Stevens mentions the baptism of five Karens at Dong Yahn, and ten on the Gying river, some of whom were "men of promise and of influence." Others were waiting to be baptized, and many desirous to attend schools the ensuing rains. Two men baptized by Mr. Judson were "greatly persecuted by their heathen relatives and acquaintances." "We have prayed and hoped that this may be a year of the right hand of the Most High among these people."

A communication of much interest has recently come to hand from Miss Vinton. It will be recollected that she left this country in the autumn of 1841, to be associated with her brother in the Karen school department. The following rainy season (1843) having acquired a sufficient knowledge of the native language, she took the principal charge of the Karen boarding-school; and in the dry season of 1842-3, taught a school of about thirty scholars each at Newville and Chethingyale. The boarding-school at Maulmain in the rainy season of 1843, numbered about eighty pupils.

Near the close of 1843, Miss Vinton again returned to Newville to re-open her native school; the village is on a branch of the Gying river, sixty miles N. E. from Maulmain; and in her journal of Dec. 30 and Jan. 1, writes the following: "On the 10th of Dec. 1843, I went down to school on the 20th. The first day I had sixteen scholars, the second, twenty-one, and, to-day, twenty-eight. After the paddy harvest, many more have promised to come. The Christians, I am happy to learn, have profited from their applications last year, and seem to be growing in grace."

Jan. 1. Yesterday we had a most interesting assembly

at worship, and the Spirit of the Lord seemed to hover over us. Ko Pan-lah, the pastor of this church, being gone with my brother to Tavoy, Pra-hai, an assistant from Chethingyale, preached, any many listened with apparent interest. Nearly two hundred were present. I find that many who were last year bitter opposers to the truth, are now ready to embrace it, and say, When the teacher returns, we wish to be baptized. A daughter of the chief of this village, now residing at some distance from us, has just been to visit me. She was loaded with the most costly ornaments. I endeavored to point her to the only true source of happiness, when she replied, that she had resolved to abandon her former superstitions, and to become a disciple. Her father and mother have worshipped God for a number of months, and are among those who wish to be baptized.

Thus we are cheered and encouraged to press onward in our interesting, though somewhat arduous work. I can truly say that I enjoy a greater degree of happiness in my work than I ever anticipated before leaving my beloved home.

The letter from Mr. Brayton is dated at Ulah, near Mergui, May 4; the following is an extract:

In my last, I gave you an account of the formation of the first Selong church. The last of March, in company with Mr. Stevens, I visited them again, when sixteen more, after a careful examination, were baptized; and in the evening we had the pleasure of administering to the church the emblems of the dying love of Jesus.

On our return to Mergui, I left immediately for a tour up the Tannasserim, of some ten or twelve days. Some 150 or 200 families of Siamese Karens (mostly Pgwos) have come over on this side the present season; partly on account of famine which prevailed in Siam, and partly to escape oppression. As many of them were stopping on the river above, I felt anxious to see them; and the more so, as our Assistant Commissioner was also very desirous of seeing them, to try and persuade them to come down. I did not see as many of the Siamese Karens as I hoped to, in consequence of their having scattered in various directions in pursuit of something to eat. Capt. Moore told me that they would come down the river and settle at Ulah; he would furnish them with paddy during the rains, i. e., it was with the understanding that those who attended school, I should supply as usual. Those whom we saw seemed much interested in the kind and liberal offer of government, but they have been so long under oppression, they seem incapable almost of conceiving the idea that their rulers wish to benefit the Karens. They think the only object which government can possibly have, is to fleece them, and let them go and take care of themselves. Hence their fear of coming near town. I was absent on that tour twenty-three days, and have reason to believe that it was not in vain.

From all the information I can get, there are vast numbers of Karens in Siam. They live there in large villages and cities. They are still coming over to the English side, and we can but hope that God is sending them to hear and receive the truth.

GREEK.—Our latest intelligence from Greece is of Aug. 21. Three young soldiers belonging to the "Rifle Brigade," had been baptized by Mr. Arnold; a fourth was awaiting the ordinance, and another hopes he has been born again.

SHAWANOE.—At a meeting of days recently held at Shawanoe by Mr. Barker, with great interest, six persons were received to the church on profession of their faith, four of them by baptism. Several others appeared to be anxiously inquiring what they must do to be saved.

CREEK.—Mr. Tucker, of the Creek mission, has been prevented by excessive rains, and other causes, from making his usual circuit the last season, but has baptized three persons in the Creek country, and thirteen colored persons in his immediate neighborhood. These last, with seven he had previously baptized, have been constituted into a church.

New York Baptist State Convention.

The annual meeting of this Convention was held at Rochester, Oct. 18 and 19. From the Report of the Board it appears that during the past year 76 churches had been assisted, 4 new churches constituted, 7 chapels built, and 7 more in progress. The whole amount of labor performed was equal to the labor of one man 62 years; 2,730 Sunday school scholars were being instructed, 2,450 temperance pledges had been taken, and 251 baptized. Since the organization of the Convention, it has assisted in building 129 churches, which now contain 17,000 members, and 8,000 Sabbath school children.

Increased efforts have been made to extend the circulation of the Baptist Register, which has been partially successful. Its circulation is now about 4,200.

The receipts into the treasury are less than in some former years, amounting to but \$7,500.

Some slight differences of opinion existed between the Home Mission Society and the auxiliary, in regard to the manner of collecting funds for Home Missions. The following resolutions were adopted, which the Register thinks will be satisfactory to all concerned.

Resolved, That the auxiliary relation between the Convention and the Home Mission Soc. be continued.

Resolved, That the permanency and effectiveness of this relationship require that the Convention be the sole agency within this State for the collection of money to be expended in our whole country for such objects as are embraced within our Home Mission operations.

Resolved, That the Convention regard the claims of the West as paramount in the collection and disbursement of its funds, and that it make no appropriations to be expended in our own State but such as are demanded by the most urgent necessity, and after the fullest and most perfect knowledge has been obtained of the facts in the case.

Resolved, That whatever funds shall be designated by the contributors for the Home Mission Society, shall be sacredly paid over by the Convention to its treasury, and that the whole surplus, after the most rigid economy has been employed in making appropriations within our own borders, be paid into the treasury of that Society.

Rev. Elton Galusha, the former President of the Convention, was not present, and in his absence, Elder John Peck was appointed his successor.

THE CHEROKEES.—A letter is published in the last

DEATH OF A MISSIONARY.—The Banner and Pioneer notices the death of Mrs. Delia Lykins, wife of Doct. Johnston Lykins, who departed this life after a protracted illness from pulmonary consumption, on the 23d September, in the vicinity of the Shawanoe mission. She was 34 years and 10 months of age, at the time of her decease, having spent nearly twenty-seven years of her life among the Indians. Mrs. Lykins was the daughter of the Rev. Isaac McCoy, who at the time of her marriage in 1829, was a missionary with Dr. Lykins, at the Carey station in Michigan. For a number of years she was engaged as a missionary under the direction of the missionary Board in Boston, and when the Western Indian Mission Association was formed, she placed herself under the patronage of that Society, where she remained till the time of her death.—The Banner represents her as a most devoted and ardent laborer in the cause of missions.

THE YEAR OF JUBILEE.—It would be well enough for the public to remember that the Millenites have decided that the Second Advent must occur on the year of Jubilee; and as the time is now past which they fixed upon for the second coming in the present Jubilee year, they must, if they are consistent, wait fifty years before they fix upon another era for the end of the world. But as they will, undoubtedly, soon have another fixed day, which will not be placed more than a year or two off, they must first prove that this great event cannot happen on a jubilee year, before they can expect the veriest novice in the Scriptures to believe their foolish impostures.

Political Electioneering.

The partisan editors, or a majority of them at least, have fallen into a most disreputable and demoralizing habit of blackening and defaming the characters of their political opponents. The practice is a very bad one; and if it is to be continued with the same increasing virulence which has characterized it for twelve or fifteen years past, it must eventually bring our principles of free suffrage into universal contempt. The editor of the Christian Advocate and Journal, in defending himself from the attacks of the Southern Methodist editors, relates the following anecdote, which happens to be perfectly in place under the present circumstances, and at the same time, illustrates pretty fully, the mode of political warfare as conducted at the present day.

"We once had a fellow-student, who, after he had graduated, entered upon the practice of medicine with very fair prospects; but in an evil hour he consented to become a candidate for election to the state legislature. He was a man of good natural endowments, and a competent literary education. He had prepared himself for his profession by close application to study, and had of course entered but little into society; so that he was little acquainted with the world, and had no conception of what he was to endure in the electioneering canvass. He was elected. But after it was all over, he said to us, 'If I had known what I have been said of me by my opponents, I would have run away, rather than have suffered myself to be nominated. I knew that nobody could say much good of me; but I thought also that they could not say much harm; yet when the newspapers opened upon me, they made me out so bad a fellow that I did not believe it was me at all; and I could not be satisfied of my own identity until I called my dog and found that he knew me.'"

O. A. BROWNSON, Esq., editor of the Boston Quarterly, has been received into the Roman Catholic Church. Mr. B. was formerly celebrated for his opposition to all Church organization.

The above paragraph is from one of the New York daily papers, and is no doubt correct. Mr. Brownson has been leaning towards Romanism for a year or two past, and has finally united with the Romish church. When we first saw Mr. Brownson, he was a Universalist preacher, from which he soon went over to infidelity, and thence to Unitarianism, and from Unitarianism, to "Orthodoxy" and from orthodoxy he has now gone over to popery.—What his next step will be, is more than we can tell at present, but judging from his fickle-mindedness, he is before this, on the look out for some new doctrine, with which he may quiet his conscience for a short time.

Second Advent Miracles.

Two gentlemen from Bristol called at this office a day or two since to request us to contradict a story which recently appeared in the Second Advent papers of a remarkable miracle which was said to have happened in Plymouth. The story, as nearly as we can recollect it, is this. A meeting was held at the house of one of the Millenites, at a man fell to the floor, and was drawn by some supernatural influence into the fire. There was a large bed of coals on the hearth at the time, and as soon as the man was in the best possible condition for roasting, the coals appeared to be blown as if by a bellows, until the sparks flew thickly around his head. After lying in this condition for half an hour or so, the fire burning and crackling all the time, he was removed by the same invisible hand, when it was found that not a hair of his head had been singed, nor had the smell of fire passed on his garments! This is the substance of the story, we believe; and we learn that it has been copied into several of the political papers, whose editors ought to have known better. It was signed by four men who were present at the time.

One of these men, Wilston Sheldon, is now an excluded member of a church in Bristol. When called on a week or two since, by a committee of the church, and questioned respecting the truth of the story to which he had signed his name, he stated that the meeting took place in July last, in the evening—that there had been no fire kindled in the house since morning—that a man had fallen near the fire place, but that he did not fall into it—that there were embers in the fire place, but no coals that he could discover. This is the substance of a story which three months afterwards grew into a marvellous miracle.

We have the above information from gentlemen of the first respectability in Bristol, at whose request we make it public.

FOX HUNTING CLERGYMEN.—There was a time in the history of the English Church, when her ministers were styled "fox hunting clergymen." This title originated, probably from the fact that a large majority of the clergy were fond of the sports of the chase. It appears from the "game list" just published in England that between fifty and sixty ministers of the Church of England, only, are licensed to shoot; from which we should infer that there is a decided improvement in this respect, amongst the Episcopal clergy. No dissenting ministers are on the list.

"SECTARIAN SPIRIT."—The last *Trumpet* contains nearly a column of anathemas against Millenism; and in noticing the author of the delusion, he says, "Miller himself was a Baptist." Why did he not say, "Miller himself was a Deist?" William Miller was once a Deist.

REV. DR. GOING.—The Christian Watchman of last week, says: "Intelligence has reached this city, that the Rev. Jonathan Going, the much respected President of Granville College, Ohio, who has for some time past been dangerous to his recovery at the point of death, and all hopes of his recovery are abandoned. In these afflictive circumstances the family of our excellent brother, and the institution of learning to which he has rendered invaluable services, have the strongest claim on our sympathies and prayers."

It is not known to most of our readers that the Rev. Mr. Hodge, the present pastor of the First Baptist Church in Brooklyn, is on a visit to his friends in England and Scotland. Mr. Hodge is so well known in this state that any intelligence from him will be acceptable to his numerous friends. The following extract appeared in the Aberdeen (Scotland) Review of the 24th of September.

The Rev. James L. Hodge of Brooklyn, New York.—This highly gifted pastor, after an absence of many years, has paid a visit to his native town, Peterhead, within the pulpits of several of the Dissenting and Free Churches in this city, and neighborhood. He preached his farewell sermon on the evening of Sabbath last, in the Rev. F. Robertson's Church, John street. He has been listened to by crowded audiences on every occasion, and seems to have made a deep impression on all who have heard him by his earnest and impressive eloquence.

MINISTERIAL CHANGES.—The Rev. Wm. Arthur, of Union Village, has accepted the unanimous call of the Baptist church in Schenectady, and entered upon his labors.

Rev. Mr. Childs, a graduate of Newton, has accepted the call of the Baptist church in Charleston.

Rev. Wm. Shadrach has accepted the call of the San. som street church, Philadelphia.

Rev. George Kempton has accepted a call from the Spruce street church, Philadelphia, where he has been laboring for several months past.

ORDINATIONS.—Norman Harris was ordained as pastor of the Baptist church in Becket, Mass., on the 8th ult.

Joseph C. Harshorn, a graduate of Newton Institution, was ordained as pastor of the Baptist church in Georgetown. Sermon by Prof. Sears.

The Jews.

M. M. Noah of New York, delivered a discourse at the Tabernacle in that city last Monday evening on the Restoration of the Jews, which was listened to, according to the reports in the daily papers, by both Jews and Christians with the utmost attention. The prominent positions of the lecturer were; that the prophecies proved that the Restoration of the Jews was distinctly promised in their unconverted state, and that the Millennium could not be looked for until after the Jews had been restored to the land which the Lord God gave them for an everlasting possession. He maintained that God had been the ruler, lawgiver and friend of the Jews to this hour, and that all that was now necessary in order to their return might be accomplished by a single effort. That effort was simply to procure from the Ottoman Porte a permission to purchase and hold land in Syria in security and peace.—He then called upon Christians to intercede in their behalf to bring about this desirable object.

Louis Philippe's Visit.

The visit of Louis Philippe to England may be regarded as an epoch in the history of the British and French nations. During a period of one thousand years prior to the battle of Waterloo, these two nations were engaged in war with each other about one half of the time. But since the "long peace" of a new era seems to have commenced between them; and now, instead of war, we hear of friendly visits being interchanged between the crowned heads of England and France. Louis Philippe speaks good English and enters with all the grace and accomplishments of a polished Frenchman into the levees of the Queen and the festivities of the nation. He is a man too, of good common sense, and in addition to this, he has been schooled in adversity, having in his younger days, while an exile from France, been a teacher of the French language in the United States. A man of his experience and wisdom will not fail to exert all his influence to promote peace between the two nations. How much better for the world is a state of things like this, than was the political condition of Europe thirty years ago, when the continent glistened with bayonets, and the soil blushed redly in the sight of heaven.

UNUSUAL DISPENSATION OF PROVIDENCE.—The Baptist Register mentions the death of Mr. Thomas James and his wife Mary, who died in Ulster, the one on Saturday, Oct. 19, and the other on Sunday, Oct. 20. They were both members of the Baptist church in Ulster, and were both buried in one grave. The scene at the funeral, when their five orphan children gathered around the coffin to take the last farewell of their departed parents, is described in the Register as affecting in the extreme. "The stout hearts in the throng of beholders were entirely broken; and men and women, mingled alike their tears and sympathies with the convulsed mourners. It was all but insupportable."

Licence Laws in Massachusetts.

Several persons were fined one hundred dollars each, at the recent term of the Court of Common Pleas for Worcester County, for violating the licence law of the State. We should think a fine of a hundred dollars, with the costs of the case, would pretty effectually check the sale of ardent spirits in Massachusetts, if complaints were made in every instance where a violation of the law is known to occur.

The laws are more mild in Connecticut, and there is little or nothing done to check the sale of spirituous liquor. But there are laws in our Statute book against selling on the Sabbath, and we hope that prosecutions will continue to be made against every gross-seller who is guilty of this breach of the peace, until the practice is effectually stopped.

Presidential Election.

The election for President and Vice President of the United States, takes place in the several states as follows: Maine, Monday Nov. 4; New Hampshire Nov. 4; Vermont Nov. 12; Massachusetts Nov. 11; Rhode Island Nov. 6; Connecticut Nov. 4; New York Nov. 5; New Jersey Nov. 5 and 6; Pennsylvania Nov. 1; Delaware Nov. 12; Maryland Nov. 11; Virginia Nov. 4; North Carolina Nov. 4; South Carolina Dec. 1, by Legislature; Georgia Nov. 4; Alabama Nov. 11; Mississippi Nov. 4; Louisiana Nov. 5; Tennessee Nov. 5; Kentucky Nov. 4; Ohio Nov. 1; Indiana Nov. 4; Illinois Nov. 4; Missouri Nov. 4; Michigan Nov. 4; Arkansas Nov. 4. These states give 275 electoral votes, and of course 138 are necessary to a choice. In two weeks from this we shall probably be able to tell who is to be our next President; all we can say at present upon the subject is, that the two great parties are both sanguine of success.

THE ANATOMY OF THE HUMAN BODY, by J. CRUVEILLIER, Professor of Anatomy to the Faculty of Medicine of Paris: First American, from the last Paris edition. Edited by Granville Sharp Pattison, M. D. Professor of Anatomy in the University of New York.

This is a heavy octavo volume, illustrated with numerous engravings, just from the press of the Harpers. It will undoubtedly become the standard work on anatomy in this country. The vast fund of information in connection with Physiology and Pathology which it contains, will enable it to place in the library of every physician and surgeon who feels any interest in his profession. In the original work there are no engravings, the numerous illustrations in the present number having been prepared with special reference to the work before us.

For sale by Belknap & Hamorsly.

TERRIBLE STEAMBOAT EXPLOSION.—Walker, while on her way from Louisville crowded with passengers, burst her boiler and wounding from sixty to eighty persons occurred near New Albany, while the boat was making her machinery repairs. The boat was lost, hence it will be in precisely how many were lost.

The Biblical Recorder of Sept. 7 reached this office. Please send them.

ACKNOWLEDGMENT.—I would notice dollars from Mr. Stephen Morse, of domestic mission. Also, two dollars for department.

Selected Sum.

AM. BIBLE SOCIETY.—The issue for the last five months, have been up to per month. Bibles of the smallest size are furnished at twenty-five cents, and cents! Besides gratuitous supplies, for own country, the Society has the last year grants to the amount of \$23,000.—*N. Y. Merc.*

The steamer Empire, for whose arrival jety was beginning to be felt, on account into port this morning in excellent trim, counted the gale in its worst form while Bay, and proved that her good qualities equal to those she possesses for speed.

We learn from Mr. R. W. Wagoner, of an unknown brig, supposed to be the J. ston, ashore at the head of Peach Island near schr. Joseph Ward, with a full cargo Milwaukee, ashore at Malden, and the ashore at the mouth of Detroit river. The of this last name, one of which bel Which of the two is ashore is yet unknown.

ANOTHER USE FOR INDIA RUBBER.—says that Caoutchouc is an excellent rem After the cavity of the tooth is cleaned, chunc is put on a wire, and being softened a candle, is pressed while warm in the air is kept from the nerve, and the cause moved.

St. Louis, with a population of 32, daily papers in the English language, u the German.

In the case of Nicholas Gordon, tried necessary to the murder of Anna a after deliberating for sixteen hours w agree upon a verdict, were discharged was ordered.

BOSTON OCT. 26.—Bank of Windsor, —the controversy in this case was whee of the bills of the Windsor Bank had 1838, the Suffolk Bank allowed them Bank for the benefit of the plaintiffs' ag Lamb, and in violation of the terms of made between the defendants and the agent in 1835. Verdict for Defendants.

Twenty years since, this day, snow laid in this city to the depth of eight inches, since in the weather between that year a So far, the weather this season has been forable, without the slightest indication of a premonitory of approaching winter.

Oct. 22.

SAW MILL.—By an article in the Nor view, we learn that the first saw mill, any record, was erected at Madeira in the second was at Biscail, seven years later, plication in Europe preceded very st erected in London in 1633, but it was afterwards, that it might not be the means poor of employment. About 1730, a com pointed in England, which made a large timber, erected mills, and introduced wares in

Terrible Steamboat Explosion.—The steamboat Lucy Walker, while on her way from Louisville to New Orleans, exploded with passengers, burst her boilers, killing and wounding from sixty to eighty persons. The disaster occurred near New Albany, while the boat was stopping to have some of her machinery repaired. The books of the boat were lost, hence it will be impossible ever to tell precisely how many were lost.

The Biblical Recorder of Sept. 7th and 14th has not reached this office. Please send them.

ACKNOWLEDGMENT.—I would notice the receipt of two dollars from Mr. Stephen Morse, of Litchfield, for the Domestic mission. Also, two dollars for the Home Mission department.

Geo. B. Atwell.

Selected Summary.

AM. BIBLE SOCIETY.—The issues from the Depository for the last five months, have been upwards of 40,000 copies. Bibles of the smaller size, nearly sold, are furnished at twenty-five cents, and Testaments at six cents. Besides gratuitous supplies, for multitudes in our own country, the Society has the last year made foreign contributions to the amount of \$23,000.—*N. Y. Journal of Commerce.*

The steamer Empire, for whose arrival considerable anxiety was beginning to be felt, on account of her delay, came into port this morning in excellent trim. The Empire encountered the gale in its worst form while crossing Saginaw Bay, and proved that her good qualities as a sea boat are equal to those she possesses for speed.

We learn from Mr. R. Wagstaff, the mate, that he saw an unknown brig, supposed to be the J. Dugal, of Kingston, ashore at the head of Peach Island; also reports the new schr. Joseph Ward, with a full cargo of wheat, from Milwaukee, ashore at Malden, and the schr. Congress ashore at the mouth of Detroit river. There are two schrs. of this last name, one of which belongs to Oswego. Which of the two is ashore is yet unknown.—*Buffalo Commercial.*

ANOTHER USE FOR INDIA RUBBER.—An English paper says that Caoutchouc is an excellent remedy for toothache. After the cavity of the tooth is cleaned, a piece of Caoutchouc is put on a wire, and being softened in the flame of a candle, is pressed while warm in the tooth. Thus the air is kept from the nerve, and the cause of toothache removed.

St. Louis, with a population of 32,000, sustains eight daily papers in the English language, and two or three in the German.

In the case of Nicholas Gordon, tried at Providence as an accessory to the murder of Amasa Sprague, the jury, after deliberating for sixteen hours, without being able to agree upon a verdict, were discharged, and a new trial was ordered.

BOSTON OCT. 26.—Bank of Windsor, vs. Suffolk Bank.—The controversy in this case was whether, after \$30,000 of the bills of the Windsor Bank had been redeemed in 1838, the Suffolk Bank allowed them to remain in the Bank for the benefit of the plaintiffs' agents, Emerson & Lamb, and in violation of the terms of a verbal contract made between the defendants and the plaintiffs' original agent in 1825. Verdict for Defendants.

Twenty years since, this day, snow laid upon the ground in this city to the depth of eight inches. A great difference in the weather between that year and the present.—So far, the weather this season has been pleasant and comfortable, without the slightest indication of snow or severe cold, a premonitory of approaching winter.—*Bangor Whig,* Oct. 22.

SAW MILLS.—By an article in the North American Review, we learn that the first saw mill, of which there is any record, was erected at Madeira in the year 1520; the second was at Boston, erected by the inventor, and the third at London in 1633, but it was demolished soon afterwards, that it might not be the means of depriving the poor of employment. About 1730 a company was incorporated in England, which made a large purchase of pine timber, erected mills, and introduced various improvements in the manufacture and transportation of lumber. But the company made themselves unpopular by the innovation, and the popular feeling against machine saws continued until the year 1768, was destroyed by a mob.

The first mill in America was in what is now the town of York, Maine, in 1623, under the direction of Sir Ferdinando Gorges, and in 1630, mills were put up on the Piscataqua.

The first mill in Massachusetts was built on the Neponset, at Dorchester, in 1633, and the second in 1656, on the Herring Brook Stream. There was one on the Saugus, as soon as 1633, and one on Mill River, Taunton, six years afterwards. In 1681 another was put up in Plymouth colony, and in 1685 four were in operation at Cape Porpoise, Me.

At Machias there was one in 1763, within a year after the first grant of land and mill sites East of the Penobscot. In the slaveholding States sawing is still extensively done by hand, and that in the neighborhood of sufficient water power.—*Vermont Chronicle.*

NARROW ESCAPE.—As the steamboat train of cars this afternoon were turning the curve to pass the second bridge over Wood river, about two miles from this city, the engineer discovered eight or ten dead and dumb children standing on the bridge, all of whom would have been inevitably crushed had not the brakeman checked the cars instantly on the alarm of the whistle. As it was, the engine and tender ran abreast of the children, who were standing by the side of the bridge—the passenger car being wider, would have crushed them all, had it advanced a few feet farther. The extra exertions of the brakeman, who discovered them at the time of alarm, are worthy of the highest consideration.—*Hartford Journal.*

TWO POINTED TEXTS.—Rev. William Jay, of Bath, England, recently preached before the London Missionary Society a sermon from the single sentence, "Ebenetzer" which he preached nearly two hours to a large and attentive audience. The Rev. Mr. Raffles, of Liverpool, preached in another chapel also from a single sentence, "For word."

HURRICANE AT HAVANA.—An Extra of the New Orleans Tropic, dated Oct. 15, gives full particulars of a destructive hurricane which visited Havana on the night of October 4. It is stated that scarcely a single house in the city altogether escaped injury.

During the next day almost every establishment remained closed; the streets and squares were deserted; the distribution of the periodicals and bread were retarded till late in the afternoon. In the market there was nothing—no milk, meat, or provisions of any kind. When the hurricane was over, the city continued to present the appearance of a place that had been bombarded and sacked. Doors and windows that remained were found shut, and only through sections of the door and windows (loopholes) might a face be seen, anxiously peering to learn if the war of the elements was over. Wherever the eye was cast were seen rubbish, boards, and trunks of trees, spouts, window-frames, houses propped up, windows and doors forced out, towers broken, walls demolished, and habitations overflowed.

The destruction among the shipping was great. We find mentioned the bark Louisa, of Philadelphia, injured considerably; the Lydia, slightly.

In Matanzas the hurricane commenced on the 4th, and continued with scarcely any interruption until midnight, great many dwellings, molasses and sugar houses, were blown down, and scarcely a roof in the place escaped the effects of the gale.

MELANCHOLY EVENT.—We learn from the Bridgeport Standard that a young lady named Ruth Ann Darrow, who had been on a visit to Mr. Henry Barnum, of that place, is supposed to have fallen or sprung overboard from the steamboat Eureka, on her passage to New York, on Wednesday, the 16th inst. Miss Darrow was accompanied by a young daughter of Mr. Barnum, whom she sent from the stern of the boat to the cabin for her parcel, and during the absence of the little girl it is supposed that Miss D. either fell or threw herself into the water, as she was not again seen, though the vessel was repeatedly searched. Miss Darrow had relatives in Poughkeepsie. It is said she was once slightly deranged.

Burning of the Providence Theatre.

A slip from the office of the Providence Herald, dated Saturday morning, says:

"A fire was discovered yesterday morning about one o'clock in the theatre, and before the alarm could be generally given, and the firemen brought on the ground, the flames had made such progress amongst the combustible materials of the interior, that it soon burst through the roof, with a awful grandeur, and in a short time consumed every thing but its massive stone walls. Dr. Lardner had, during the preceding evening, delivered the last of his course of scientific lectures; and his most valuable apparatus, including the splendid Planetarium, invented and made by Russell, was destroyed by the devouring element. The Doctor's loss, we learn, is about \$15,000; no insurance. The Planetarium was owned by two young men, and was estimated at \$10,000, on which was an insurance of \$8,000 at Hartford."

Other buildings were injured.

The accounts from the cotton growing states give every reason to believe that notwithstanding the destruction occasioned by the floods, the growth of the present year will exceed that of any previous season, reaching probably to 2,400,000 or 2,500,000 bales. Should these expectations be realized, the large product, and the heavy stock on hand at the commencement of the season in the European ports, render it probable that a reduction in price of this important article will occur below even the quotations of 1842.—*N. Y. Com. Ads.*

MELANCHOLY.—The following are the names of the officers attached to the United States cutter Vigilant, supposed to have all perished in the late gale off the harbor of Key West:

Wm. B. G. Taylor, commander; Wm. G. Taylor, first lieutenant and commanding; Mr. Cooper, of Hingham Mass., second lieutenant and commanding; Mr. Smith, of New York, surgeon; Mr. Robert Cooper, one of the Louisiana pilots, and two of the negroes who deserted with the pilot boat from the Baliza, were on board. J. C. Johnson, pilot, belonging to the Vigilant, and Mr. Robert Armstrong, of New Orleans, (passenger) were providentially ashore, and saved. The only persons known to be saved from the wreck were Michael Driscoll and Henry Henry, seamen, picked up at sea in a canoe belonging to the cutter, which they fortunately fell in with while in the water.

Three extensive packing houses, with slaughtering establishments attached to each, capable of dressing from 1500 to 2000 head of hogs, or 300 head cattle per day, have just been commenced in St. Louis and vicinity.

POWDER MILL EXPLOSION.—One of the mills belonging to the Hartford Powder Company, in Enfield, containing about 600 lbs. of powder, was blown up on Wednesday the 16th inst. There were three men in the mill at the time, viz: Nelson McCleary, Gilbert M. Durfee and Wm. Prickett, who were so badly injured that death was the consequence. One of them, however, lingered until Saturday. They all left families. This is the first instance, at that place, we understand, where those in a powder mill at the time of explosion, have lived long enough to tell how it took place. It appears that McCleary was a joiner, and while making some repairs in the mill, by a careless use of his hatchet produced a spark which communicated to the powder.—*Hartford Courant.*

FOREIGN NEWS.

From the N. Y. Tribune.

Eight days later from Europe.

ARRIVAL OF THE STEAMER GREAT WESTERN.

This popular and fast sailing packet-ship arrived Saturday evening between 10 and 11 o'clock, bringing Liverpool dates to the 12th, being eight days later than our previous advices. She brings one hundred and thirty-seven passengers.

The news brought by the Western is unimportant. The Cotton Market was quiet and steady. Accounts from the manufacturing districts were favorable.

There was a tremendous storm in Ireland on the 8th and 9th inst., in which several lives were lost. Probably the same storm which was felt here on the 6th.

A treaty has been concluded between France and Morocco.

On the 8th inst. Dr. Symonds, who was opposed by the Puseyites, was elected Vice-Chancellor of Oxford University by a vote of 882 to 183.

Letters from Naples state that they expect another eruption of Vesuvius. The crater is full of lava, and the fountains and springs no longer give their usual supply of water.

It is said that Lord Francis Egerton intends to improve the Mersey and Irish navigation, so as to admit sailing vessels of 300 tons, or iron steamers of 400, up to the town of Manchester.

The extensive alterations and improvements in progress at the London Docks are proceeding very rapidly.

LOUIS PHILIPPE IN ENGLAND.—The King of the French and suite embarked at Treport for England on the evening of the 7th inst. and at daybreak the following morning the French fleet approached the English coast, and the inhabitants of Portsmouth, the great naval port of England, were early on the look-out for him, and made every necessary preparation for the reception of the distinguished visitors.

After the arrival of the French fleet and the fringing of salutes, &c., the Corporation of Portsmouth, headed by the Mayor and the Recorder, the latter in his wig and gown, went on board of the Gomer, and there presented the King with a congratulatory address, welcoming him to the shores of England.

His Majesty replied in English as follows:

Mr. Mayor, Aldermen, and Burgesses:

"I thank you for the great pleasure to know that my Most Gracious Majesty your Queen, has permitted you to present me with an address on my arrival on your hospitable shores. I have not forgotten the many kindnesses I received from your countrymen during my residence among you many years since. During that period I was frequently pained considerably at the existence of differences and feuds between our countries. I assure you gentlemen, I shall at all times endeavor to prevent a repetition of those feelings, and to cherish, as I do most sincerely, that the happiness and prosperity of a nation depends quite as much on the peace of those nations by which she is surrounded as on quiet within her own dominions. I was particularly gratified at being honored with the presence of your beloved Queen in France during the last year, and it is a source of pleasure to be able to accept the kind invitation then given me to again visit those shores where I had been so generously treated many years since. I hope, under the blessing of divine Providence, that those kind feelings will be long cherished between our nations, and tend to promote the happiness and prosperity of mankind."

Soon after this speech was delivered, Prince Albert and the Duke of Wellington reached Portsmouth and was most cordially received by his Majesty on board the Gomer. The landing was afterwards effected amidst the most enthusiastic and continuous cheering, which almost drowned the roar of the artillery. In a few moments the royal party reached the Railway Station, over the terminus of which was erected a triumphal arch, bearing the inscription—"Welcome, Louis Philippe." His Majesty appeared much affected and gratified by the heartiness of the popular greeting, which he most profoundly acknowledged, bowing profoundly in every direction.

From the time he set foot on British soil until he found himself in the royal apartments at Windsor Castle, his progress resembled very much an ovation. The party arrived at Windsor about 2 o'clock, and in ten minutes reached the Castle, and her Majesty walked down from the grand vestibule to the carriage door to receive her royal visitor.

The meeting of the Sovereigns was of the most affectionate character, without any formal or cold ceremonial greetings. When the King alighted he embraced her Majesty in a most cordial manner, and immediately giving her his arm, proceeded toward the great staircase, where he met the Duchess of Kent, who was accompanied by the Countess of Gainsborough and the ladies in waiting. Awaiting the arrival of the King, were the Duke of Wellington, the Earl of Aberdeen, the Earl of Jersey, the Earl of Aberdeen, Sir Robert Peel, Monsieur Guizot, Admiral de Mackau, Count de Jarnac, General Achille, General Rumigny, Colonel Dumas, Count de Chabannes, Monsieur Jarnac, Baron de Fain, Monsieur Fauquier, Monsieur Pasquier, and aide-de-camp to the Duke de Montpensier, Viscount Sydney, Lord in Waiting on the King, and Lord Charles Wellesley, Clerk Marshal, equerry in waiting on the King.

The last time King Louis Philippe visited England was in 1815, during the hundred days. When Louis XVIII. went to Ghent, the Duke of Orleans took refuge in England, where he remained until the battle of Waterloo enabled him once more to return to the Palais Royal. Louis Philippe has entered the 72 year of his age, including the last, having been born on the 6th Oct. 1773.

Marriages.

In West Hartford, on the 30th ult. by Rev. R. R. Raymond, Mr. Eber Gridley and Miss Minerva Sisson, both of West Hartford.

In Westfield, on the 24th ult. by Rev. Theodore Dwight, Mr. Ivory M. Blood, of this city, and Miss Mary, daughter of Robert W. Warner, Esq. of the former place.

In Litchfield, on the 13th ult. Mr. Benjamin K. Adams, of Cazenovia, N. Y., and Miss Amelia Landon, daughter of the late Seth Landon, Esq.

In South Farms, (Litchfield,) Mr. Wm. F. Carpenter and Miss Ruth A. Judson, of Brookfield.

In Plymouth Hollow, on the 21st ult. Mr. Elijah B. Fenton and Miss Sarah M. daughter of Isaac C. Beach, of Northfield.

In Stonington, on the 14th ult. by Rev. Mr. Moore, Rev. J. Erskine Edwards, of Boston, and Ann R. Phelps of the former place.

In New Haven, on the 4th ult. by Rev. A. B. Chapin, Mr. William Jumper, to Miss Susanna Webster, all of this city.

In Norwalk, 6th ult. Mr. David W. Nash and Miss Eliza Pratt, of Ridgefield.

In Stamford, 7th ult. Mr. John Harms and Miss Harriet Young.

In New London, 18th ult. Mr. Sabin Smith and Miss Susan C. Potter.

In Danbury, 25th ult. Mr. Abram A. Maffit and Miss Rebecca Hoyt.

In Newtown, on the 12th ult. by Bishop Wm. Denison, Mr. Burr Beach and Miss Sarah A. Griffin; by the same, P. S. W. Wanted immediately, an Apprentice to the Tailoring Business; one from the country would be preferred. J. W. DIMOCK, 127 Main street.

In Trumbull, on the 23d ult. by the same, Mr. Timothy W. Godfrey, of Wilton, and Miss Eliza Seely, of Trumbull.

Deaths.

In this city, 9th ult. widow Rhoda Blodget, relict of the late Joseph B. Blodget, of East Windsor, aged 76.

In Westfield, 21st ult. Sophia Isabella, daughter of the late Joseph Hale, aged 10.

In Manchester, on the 15th ult. Mr. Elisha Hollister, aged 31.

In Southington, 5th ult. Roger Whitteley, Esq., aged 77.

In Guilford, 19th ult. Hon. Reuben Elliott, aged about 80.

In Buffalo, Rev. Charles Fitch, of Cleveland, Ohio, aged about 40. He was formerly pastor of the Fourth Congregational church in this city.

In New Haven, on the 3d ult. Mrs. Lucy Gorham, aged 67.

In Bridgeport, on the 3d ult. Miss Fanny Walker, aged 50.

In Haddam, on the 6th ult. Mrs. Eunice Sullief, aged 23.

In Upper Middletown, 16th ult. Mr. Chas. Cook, late of Westville, Ct. aged 50.

In Plymouth, 18th ult. Calvin R. Butler, Esq. aged 35. Died in Danbury, Conn. on the 16th of Aug. Mr. Joseph High, aged 33 years, youngest son of Rev. Seth High, of Pauling, N. Y.

This interesting and deeply young man was only a few weeks since in perfect health, but suddenly the victim of dire disease, now is silent in death. By this stroke of Providence his parents have been bereft of a kind and dutiful son, the hope of their declining age, cut down in the springtime of life. But in the midst of sorrow and grief they yet venture not as those who have no hope, for their departed and loved child died with hopes full of immortality, and prospects undoubted of another and a better world. In his early death, the church to which he was attached, has lost a worthy and faithful member—the Sabbath school a devoted and useful teacher, and the community emphatically a good young man. "Blessed are the dead who die in the Lord; yes, saith the Spirit, from henceforth rest from their toils, and their works do follow them." The following stanzas were found in his trunk in manuscript form, written out by constant penmanship.

Weep not, my friends, my friends weep not for me,
All is well, all is well.

My sins are pardon'd, pardon'd, I am free,
All is well, all is well.

There's not a cloud that doth arise,
To hide my Jesus from mine eyes,
I shall soon mount the upper skies,
All is well, all is well.

Tune, tune your harps, your harps, ye saints in glory,
All is well, all is well.

I will rehearse, rehearse the pleasing story,
All is well, all is well.

Bright angels are from glory come,
They're round my bed, they're in my room,
They wait to wait my spirit home,
All is well, all is well.

Hark, hark, my Lord, my Lord and Master calls me,
All is well, all is well.

I soon shall see, shall see his face in glory,
All is well, all is well.

Farwell, my friends, adieu, adieu,
I can no longer stay with you,
My glittering crown appears in view,
All is well, all is well.

Receipts for the week ending Oct. 21.
D. Townsend, 200; Seth Higby, 200; David Costa, 375; Ben. Hewitt, 200; Dea. E. Miner, 25; John Lee, 400; Dea. L. Hartwell, 275; E. Atwood, 54;

Notice.
The Fairfield County Baptist Ministerial Conference will hold its next regular meeting with bro. Scott, of Stratfield, on the 2d Tuesday, (the 12th) of Nov. at 1 o'clock, P. M. Bro. Woolsey is appointed to preach, bro. Bellamy his alternate.

Notice.
There will be a meeting of the Domestic Missionary Conference of the Fairfield County Association at Stratfield, on Wednesday, the 13th of Nov. at 1 o'clock, A. M. By the request of R. K. Bellamy, Sec.

Notice.
The next meeting of the Ministerial Conference connected with the Ashford Association, will be held with bro. Mixer, in Ashford, on Tuesday, Nov. 5, at 1 o'clock, P. M. Bro. H. D. Doolittle, on Tuesday, Nov. 5, at 1 o'clock, P. M. Bro. H. Richards is chosen to preach the sermon on Tuesday evening, and bro. F. L. Baichelder, his alternate. Ireland, Oct. 19, 1844.

Notice.
The Baptist Ministers' Meeting of Hampden County will hold their next session in Northampton, at the house of Bro. H. D. Doolittle, on Tuesday, Nov. 5, at 1 o'clock, P. M. Bro. H. Richards is chosen to preach the sermon on Tuesday evening, and bro. F. L. Baichelder, his alternate. Ireland, Oct. 19, 1844.

Just published and for Sale.

BY ROBERTS & SMITH.
A Series of Pocket Almanacs and Calculators for 1845. Adapted to the use of Ladies, Mechanics and Merchants. The above contain beside the Almanac, many valuable Tables, Calculating Interest, Work, and Board Timber and Wood Measure; Time and Value of the Coins of the various countries, &c. &c.

The above is printed in a miniature form, and stands unrivalled for utility and convenience among works of the kind. Price 6 1/4 cents.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 15th day of October, A. D. 1844.

Present, HARVEY BISSILL, Esq. Judge.

THIS Court doth direct the Executor on the estate of Zadock Adams, late of Suffield, in said district deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 18th day of November, at 2 o'clock P. M., to be heard relative to the appointment of a public sign on said estate, by posting said notice on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.

Certified from Record,
3w33 HARVEY BISSILL, Esq. Judge.

Butter Wanted.
More good Ball Butter wanted by the subscriber also Cheese, eggs, and White Beans, and almost every article the Farmer has to sell, at the Cash and Exchange Store for the people.

L. D. FOWLER.
Hartford Oct. 24, 1844. 33

Chestnuts.
The highest price in Cash paid for Chestnuts by the subscriber at the Cash and Exchange Store.

Oct. 24. L. D. FOWLER. 33

Teas, Teas.
A Fresh lot of first rate young Hyson Teas Just received from New York Bought expressly for the retail trade and for sale by the subscriber at the Cash and Exchange Store for the people.

Oct. 24. L. D. FOWLER. 33

New Goods.
THE Subscriber has just received from New York, a large assortment of French, English, and American Cloths, Cassimers, and Vestings, which he would invite his customers and the public to examine: among them may be found the most beautiful styles of French Cassimers, rich figured Velvets, Cashmires, Silk and Satin Vestings, ever before offered in this city.

N. B.—All Garments will be made up by experienced workmen, and at moderate prices.

P. S.—Wanted immediately, an Apprentice to the Tailoring Business; one from the country would be preferred. J. W. DIMOCK, 127 Main street.

Sept. 29. 4w

At a Court of Probate holden at Mansfield, within and for the District of Mansfield, on the 23d day of August A. D. 1844.

Present, ZALMON STORRS, Esq. Judge.

ON motion of Origen Bennett, Needham Slate, and Eliza Bennett, Executors on the estate of Eliza Barrows, late of Mansfield, within said district, deceased.—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same, to said executors; and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof of the public sign post in said town of Mansfield, nearest the place where the deceased last dwelt.

Oct. 4, 1844. 3w33 ZALMON STORRS, Judge.

Notice to Teachers and School Committees.

NEW AND IMPORTANT SCHOOL BOOKS.

The subscribers would call the public attention to the Statutes of the State of Conn. to 1844, reduced to questions and answers, for the use of schools and families, by Wm. Wedgewood, A. M. member of the New York Bar.

The enterprising author of this work has prepared one of a similar character for the schools of half the states in the Union, and anticipates completing a similar work for all the states, by which the youth of our land will be able in school to learn their rights and duties, and be thus prepared as they come up into manhood to exercise the elective franchise with intelligent zeal. This cheap and highly useful work has received the decided approbation of our most enlightened citizens, and in every school society where the attention of the committee has been called to its examination it has met a universal approval, and promised patronage.

As the fall and winter schools are now about to commence, we trust the friends of common schools in this state, who have not already done so, will immediately examine the work and place it in the hands of the children in the higher classes. The work bears the recommendation of the Hon. Thos. S. Williams, Hon. N. A. Phelps, Hon. Romeo Lowrey, Francis Fellows, Esq., and Rev. Silas Tutten, D. D. Beside the certificates of a large number of the most intelligent gentlemen who in various towns have the supervision of our common schools. Copies of the work for examination may be had on application to the publishers.

ROBERTS & SMITH,
No. 170 Main st. Hartford.

In addition to the above mentioned new school book, the subscribers continue to publish Hall's series of Reading Books, viz:

Reader's Guide,
do. Manual, and
do. Primary Reader,
Olney's Practical Arithmetic,
do. Introduction to Geography,
and will supply schools or the trade.

Also, they keep at all times an assortment of school and miscellaneous books and stationery, all of which they will sell on the most accommodating terms.

Hartford, Oct. 15th, 1844. ROBERTS & SMITH. 6w32

New Goods Cheap! Cheaper!! Cheapest!!!

At 236 Main street, will be received this week a large and extensive assortment of Dry Goods, among which may be found a good assortment of M^r de Laines, Cashmere de Ecosse, Alpaca's of every description, Silks, Bombazines, Broadcloths, Cassimires, Satines, Beaver and Pilot Cloths, Bleached and Unbleached Cottons, Prints from 6 1/4 cts. to 25 cts. per yard, Light Merinoes, a beautiful assortment for Ladies Cloths, Linen Cambric Hdkfs. from 12 1/2 cts. to \$1.25, and almost every description of goods usually found in a store of this description.

DELLINGER & BEISS,
236 Main st. (opposite the North Baptist church.) 32w.

A few Marcelline Skirts just received and selling remarkably low at the CHEAP STORE, No. 236 Main st.

DELLINGER & BEISS.
Oct. 14. 32w.

Wanted, in exchange for Dry Goods.
2,000 yards home-made flannel, 400 pair socks, and 300 yards woolen yarn. Call at the Cheap Store, No. 236 Main street.

DELLINGER & BEISS.
Oct. 14. 32w.

Notice.
We, the undersigned, having been appointed by the Court of Probate for the District of Suffield, Commissioners on the estate of Cyrus Sikes, late of Suffield, deceased, represented to be insolvent, hereby give notice that we will meet on the business of our appointment, at the late dwelling house of said deceased, in said Suffield, on the 25th day of November, 1844, at one o'clock, P. M. and also on the 10th of April, 1845, at 1 P. M.

Six months from this date being allowed and limited the creditors to exhibit their claims against said estate to the subscribers.

JULIUS FOWLER, } Commissioners,
ROSEWELL ADAMS, }
All persons indebted to said estate are requested to make immediate payment to
LEWIS Z. SIKES, Adm'r.

Dry Goods and Carpets.

JOHN OLMSTED & CO. have now the pleasure of offering to their customers and the public generally, a splendid stock of Fall and Winter Dry Goods, Carpets, &c. viz: Broadcloths, Beaver-cloths, Cassimers, Satinets, Vestings; Merinos, from the celebrated manufactory of Patrice, Lupin & Co.; Bombazines do. do. Alpaca's; Silks, of every variety, in black, blue-black and colored; printed Cashmere de Ecosse, and Mousline de Laines; 500 pa. Calicoes, from low price to superline; bleached and unbleached Cotton Sheeting and Shirting; Linen Sheetings, Irish Linens, Pillow Linens; Damask

Poetry.

From the Presbyterian.
The Infidel.

FROM A DEATH-BED SCENE.
"Twas winter, and the storm had spent
Its force, to which the forests bent;
When, grumbling o'er the life it led,
To slumber in the south it sped.
Then glancing stars, as lamps on high,
Shone brightly in the cloudless sky;
And as their silent watch they kept,
The storm being hushed all nature slept.
Her icy curtains close were drawn
Round wood and lake, o'er hill and lawn;
And Ocean, through respect, 'twas meet,
Seemed wrapped within a winding sheet.

"Twas in that silent, breathless hour,
That Death, with calm but reckless power,
Was striving for the life of one,
Who three-score years and ten had run.
He lay beneath a heavy stroke,
As lies the uprooted oak,
Which bravely stood the fiercest blast,
Till this, the fiercest, and the last,
Had with the fury of its shock,
Wrenched up the roots from out the rock.

Just as that stately, noble form
Of man, before dread palsy's storm,
A helpless, stricken thing was laid,
Betwixt the living and the dead.
The stream of life no longer ran;
Each limb was motionless and wan;
His lips were livid from the stroke;
From them no longer accents broke.
To speak the speechless hidden strife
Within the heart, 'twixt death and life.
The tongue was mute; the hearing sealed;
The powerless eyelids half revealed
The deep-sunk, tearless, lifeless balls
Transfixed within their bony walls.
For life pursued, as is the dove
When falcon views her from above,
He sought a refuge; but in vain,
In every nook—through every vein;
And now pent up within the heart,
It feebly fluttered from the smart
Which tears it from its cell of clay—
To plunge it in eternity!

Oh, then! on that one little spot,
In agony of soul, I thought,
Where fear and passion furious raged,
And love of world with death engaged;
Where maddest reason vainly strove
To bring from Heaven consoling love;
Where conscience flashed with fearful light
Around the ledge of endless night;
And showed, with unexampled care,
Remorse, and anguish, and despair!
Unseen, but felt, that awful spell,
Which makes the dying heart—a hell!

I stood and gazed, though chilled with death,
More dreadful than the winter's breath,
Once more I gazed,—and bending o'er,
It seemed as if "he was no more."
But when about to raise my head
A sigh escaped, and struggling fled;
And as it passed on mournful wing,
It thus appeared to me to sing:—

Oh! what bliss to escape,
From the contest within,
Where flashes the conscience;
And burdened with sin,
The soul in its wailing,
For death, death, does cry,
And the death that is deathless,
Will not let it die!

The world was its Saviour;
The world was its ill!
And now it must leave it,—
To perish; and fall
Midst weeping, and wailing,
And gnashing of teeth,—
In the grasp of the foe man
And the conqueror, Death!

No hope in God's mercy,—
No trust in his Son,—
While the sand of probation
So freely did run?
The soul now in torment
Perceives in the heart—
'Tis a hell in the bosom—
A hell to depart!

The sigh was then dissolved in air;
The man was gone! the corpse was there!
Princeton, 9th September.

Miscellaneous.

Dr. Nettleton's skill with Errorists.

A young female who had been for some time in a state of religious anxiety, said to him, "What do you think of the doctrine of election? Some say it is true, and some say it is not true, and I do not know what to think of it." "I wish," said she, "to think that it is not true." "Suppose, then," said Dr. Nettleton, "that it is not true." The doctrine of reprobation is true. You must repent or perish. Now if the doctrine of election is not true, what reason have you to believe you ever shall repent?" After a moment's reflection, she replied, "If the doctrine of election is not true, I never shall repent." Her eyes were then opened upon her true condition. Every refuge failed her. She saw that she was entirely dependent on the sovereign grace of God; and there is reason to believe that she was soon brought out of darkness, into God's marvellous light.

A certain individual said to him, "I cannot get along with the doctrine of election." "Then," said he, "get along without it. You are at liberty to get to heaven, the easiest way you can. Whether the doctrine of election is true or not, it is true that you must repent, and believe, and love God. Now what we tell you is, that such is the wickedness of your heart, that you never will do these things, unless God has determined to renew your heart. If you do not believe that your heart is so wicked, make it manifest by complying with the terms of salvation. Why do you stand cavilling with the doctrine of election? Suppose you should prove it false; what have you gained? You must repent and believe in Christ after all. Why do you not immediately comply with these terms of the gospel? When you have done this, without the aids of Divine grace, it will be soon enough to oppose the doctrine of election. Until you shall have done this, we shall still believe that the doctrine of election lies at the foundation of all hope in your case."

A woman who was known to be a great opposer of the doctrine of election, said to him one day, "You talked to me yesterday, as if you thought I could repent." "And can you not?" said he. "No, I cannot, unless God shall change my heart." "Do you really believe," said he, "that you cannot repent unless God has determined to change your heart?" "I do," said she. "Why, madam," said he, "you hold to the doctrine of election in

a stricter sense than I do. I should prefer to say, not that you cannot, but that you never will repent, unless God has determined to change your heart."

To a young woman who had long been thoughtful, but not deeply impressed, and who seemed to continue from week to week in the same state of mind, he said one day, "There are some who never will become true believers. Christ said unto the Jews, 'Ye believe not, because ye are not of my sheep.' Perhaps this is your case; and I tell you now, that if you are not one of Christ's sheep, you never will believe on him; and I hope it will ring in your ears." And it did ring in her ears. From that moment, she found no peace, till as she hoped, her peace was made with God.

To a man who manifested great opposition to the doctrine of election, he once said, "If I should go to heaven, I feel as if I should wish to say, in the language of the apostle, 'who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' Now if we should meet in heaven, and I should make use of this language, would you quarrel with me there?"

"Do you believe," said an Arminian to him one day, "that God influences the will?" "I do," he replied. "How do you prove it?" "I prove it by this passage of Scripture: 'For it is God that worketh in you both to will and to do.' But that does not mean," said the Arminian, "that God influences the will; and now how do you prove it?" "I prove it," said Dr. N., "by this passage, 'For it is God that worketh in you both to will and to do.' But that, I say, does not mean that God influences the will." "And what does it mean?" said Dr. N. "It means," said the Arminian, "that God gives us a gracious power to will and to do." "Then it does not mean," said Dr. N., "that God works in us both to will and to do."

He once fell in company with two men who were disputing on the doctrine of the saints' perseverance. As he came into their presence, one of them said, "I believe this doctrine has been the means of filling hell with Christians." "Sir," said Dr. N., "do you believe that God knows all things?" "Certainly I do," said he. "How then do you interpret this text, 'I never knew you'?" said Dr. N. After reflecting a moment, he replied, "The meaning must be, I never knew you as Christians." "Is that the meaning?" said Dr. N. "Yes, it must be," he replied, "for certainly God knows all things." "Well," said Dr. N., "I presume you are right. Now this is what our Saviour will say to those who, at the last day, shall say to him, 'Lord, Lord, have we not eaten and drunken in thy presence, &c. Now, when Saul, and Judas, and Hymeneus, and Philetus, and Demas, and all who suppose have fallen from grace, shall say to Christ, 'Lord, Lord;—he will say to them, 'I never knew you'—I never knew you as Christians. Where then are the Christians that are going to hell?"

A man once said to him, "I sincerely desire to be a Christian. I have often gone to the house of God, hoping that something which should be said, might be set home upon my mind by the Spirit of God, and be blessed to my salvation." "You are willing, then, are you not," said Dr. N., "that I should converse with you, hoping that my conversation may be the means of your conversion?" "I am," he replied. "If you are willing to be a Christian," said Dr. N., "you are willing to perform the duties of religion; for this is what is implied in being a Christian. Are you willing to perform these duties?" "I do not know but I am." "You are the head of a family. One of the duties of religion is family prayer. Are you willing to pray in your family?" "I should be," he replied, "if I were a Christian. But it cannot be the duty of such a man as I am to pray. The prayers of the wicked are an abomination unto the Lord." "And is it not," said Dr. N., "an abomination unto the Lord, to live without prayer? But just let me show you how you deceive yourself. You think you really desire to be converted. But you are not willing even to be convicted. Just as soon as I mention a duty which you are neglecting, you begin to excuse and justify yourself on purpose to keep your sin out of sight. You are not willing to see, that it is a heinous sin to live in the neglect of family prayer. How can you expect to be brought to repentance, until you are willing to see your sinfulness? And how can you flatter yourself that you really desire to be a Christian, while you thus close your eyes against the truth?"—*Memor of Nettleton.*

From the Biblical Recorder.

The Christian Secretary.

That slaveholding is expressly recognized by apostolic authority as compatible with justice and equity.

It has been shown, we presume beyond controversy, that slaveholders have been recognized by the apostle Paul, as brethren—faithful and beloved—as partakers of the benefit—and as worthy of all honor. To suppose that persons thus approved and commended, were not recognized, at the same time, as persons of justice and equity, would be to insult both the probity and the religion of the inspired writers. Beyond all dispute or cavil, if the slaveholders described as brethren, faithful and beloved, were not worthy of recognition, and were not in fact recognized, as persons of justice and equity, there is an end to all Biblical exegesis, and all dependence on apostolic veracity.

But aside from the above, we have direct and undeniable proof of our position in the following words of the apostle, quoted on a former occasion, and for a different purpose: "Masters, give unto your servants, *doulos*, slaves, that which is just and equal." Col. 4: 1. The fact that slaveholders are here instructed to treat their slaves with justice and equity, furnishes incontestible proof, that slaveholding and the moral attributes here specified, are clearly compatible with each other. To suppose otherwise, would be to charge an inspired apostle with an act of duplicity, or of nonsense, which would disgrace the standing of a person of even ordinary pretensions. That the above construction, however, is not peculiar to a Southern climate, and is not the effect of a special penchant, may be learned from the following quotations from standard writers on the New Testament:

Adam Clarke. "That which is just and equal.

As it is *bondmen or slaves*, of whom the apostle speaks, we may at once see with what propriety this exhortation is given. The condition of slaves among the Greeks and Romans, was wretched in the extreme: they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs those proprietors of these slaves, that they should act toward them both according to justice and equity; for God, their master, required this of them; and would at last have them to account for their conduct in this respect. Justice and equity required that they should have proper food, proper raiment, due rest, and no more than moderate work. This is a lesson that all masters throughout the universe should carefully learn. Do not treat your servants as if God had made them of an inferior blood to yours." Clark's Com. on Col. 4: 1.

Doddridge. "On the same principles, ye masters are to be exhorted and charged, that ye render unto your servants justice and equity; even to those who are most entirely in your power, and who have no human appeal left, whatever wrongs they may receive; knowing that ye also have a master in the heavens, to whom you must give an account" &c. Dod. Exp. Col. 4: 1.

McKnight. "Masters, afford to your *bond servants* what food and clothing and medicine is just, and bestow adequate rewards on those who distinguish themselves by their fidelity; knowing that, although your bond servants cannot see you before earthly judges, ye also have a master in the heavens, who will call you to an account for your behaviour towards them. McKnight, Par. on Col. 4: 1. See also Henry and Scott *in loco*.

In view of the foregoing, the following points may be considered worthy of attention:

1. Were there certainly slaveholders in the Colossian church? There were. See above. See also Recorder of Aug. 24 and 31.

2. Were slaveholders addressed expressly and directly, by the apostle? They were.

3. Were they commanded to manumit their slaves? They were not. Were they informed that "the gospel is diametrically opposed to the principle of slaveholding?" They were not. Were they told that they could not be approved and consistent Christians if they held property in slaves? They were not. Were they told that, as slaveholders, they could not acquit themselves as persons of acknowledged justice and equity? They were not. Were they given to understand, in any terms, or by any means, that, so long as they held property in man, they would lie under the reproach of being inferior in point of morality, or of piety, to those who held no slaves? They were not.

4. What then were they told? They were told that they should "give to their slaves that which was just and equal"—in other words, that they should treat them with all due justice and equity.

5. But does not such a charge imply that they must set their slaves free? In other words, does it not imply that, instead of doing what they were commanded to do as masters, they must cease to be masters altogether? In short, does it not imply that the apostle Paul convicted himself of the absurdity of directing them to do one thing, while his meaning was, at the same time, that they should do another? If it does, those who affirm this will please furnish the proof.

6. On the contrary, is it not clear, beyond all possible dispute, that the persons addressed were instructed to do what was to be done, as masters—as slaveholders?—and that, without any change of relation to their slaves, they were to acquit themselves according to the demands of justice and equity?

7. From the foregoing it seems to us certain, beyond the reach of a doubt or a cavil, that, agreeably to the morality of the New Testament, and of the apostle Paul in particular, slaveholding and the above mentioned attributes are strictly compatible with each other.

8. It has been said, we are aware, by abolitionists, that, to obey the precept of the apostle, slaveholders would be compelled to set their slaves free—that the exercise of justice and equity, in such relation, was clearly out of the question. It is hard to conceive of a more miserable shift, to escape the force of an argument which is seen and felt to be fatal. To say nothing of the absurdity and fineness thus charged upon the apostle, by making him say one thing, when altogether another and distinct thing was intended—this evasion is a clear begging of the question at issue. It takes for granted the very thing to be proved, namely, that slaveholding and equity are incompatible with each other. Let this be conceded and there is an end to the discussion.

9. The predicament of abolitionists is, then, exactly this: They tell us that slaveholding is an "unpardonable sin," equal in aggravation to robbery, theft, piracy, murder, &c. &c. The apostle Paul says, it is compatible with justice and equity. They tell the slaveholder that he must instantly set his slaves free; and that, until he does so, he shall be held in utter abhorrence and detestation by all good abolitionists. The apostle Paul calls him a brother, faithful and beloved; and exhorts him to give to his slaves "that which is just and equal." Our friend of the Secretary will please inform us which of these teachers we are most bound to respect.

Use of Opium in China.

It is a sad and melancholy thing to be obliged to refer so often as I have done to the prevalence of the use of opium in China. The number of vessels employed, and the amount of capital embarked in the opium trade have been slightly referred to in the preceding pages. At some other time I may give fuller statements on this subject; but at present, all that need be added, is, that the half has not been told. The connivance of the Chinese officers at the traffic, and the eagerness of the Chinese people to procure the drug, have also been referred to. I have only further to say, that wherever I have been in China, I have seen it used. In all the opium depots along the coast it is of course freely used. At Amoy "every man who can afford to buy it, uses it." In the little island of San-pan-shan, the only question the people asked of the Christian missionary, was, whether he had opium to sell, and there he saw the floor of the idol temple, covered with the half stupefied smokers of opium. While at Chang-chow, one of the officers came on board the boat where we lodged, and while he was on board, I perceived the peculiar smell of opium, and looking down saw two men smoking

it in the hold beneath my feet. I have been made sick by the smell of it, in an opium house at Canton, and have held my breath as I passed the opium dens in Macao. I have walked on the steep hill-sides of Hong-Kong, and there have seen common beggars, who dwell "in cliffs of the valleys, in caves of the earth, and in rocks"—and who were too poor to buy an opium pipe, smoking opium out of an earthen vessel in which they had drilled a hole, that it might serve as a substitute for a pipe! And what can there be done for such a people? Men of the world, honorable and upright men too, will sell their opium for money. The Chinese will buy it—let the Emperor thunder against it as long as he chooses—and the smoker will use it, though it weakens his body, impairs his mind, stupifies his conscience, and renders him miserable when not under its influence. There is no help for him but in God. The use of opium in China will never be abolished, until a reformation, similar to the temperance reformation of America, commence among the people themselves. And that reformation I fear will not commence, and certainly will not be completed, till the religion of Christ takes deep root, and becomes the predominant power in China. Let Christians, then, cry mightily unto God, in behalf of this ancient people. His hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.—*Miss. Chronicle.*

The Restoration of Crosses.

A writer in one of the Puseyite periodicals of England makes the following remarks from which it will be seen that there is even more popery in Puseyism than its enemies had supposed.—*Bap. Ad.*

"We do confidently look for the general restoration of both church yard and village crosses. The cross is the true protection of Christians: they are never so safe as under it. The graves in the church yard and the cottages cluster around it in security."

"The church yard cross will be placed about half-way between the lychgate and the south porch, to the east of the path. This position, which is the usual one, appears to have been chosen from a regard to the two great objects of these crosses; which are to excite the devotion of the living, and to secure the peaceful repose of the departed. It is obvious then that the cross should stand on the south of the church, on which side the porch is, and also, to the east of the principal path, since towards that quarter are the prayers of faithful ever directed."

RE-BAPTIZING.—The Christian Herald states that Rev. F. G. Brown, late pastor of the Baptist church in Portsmouth, N. H. was re-baptized in New Bedford last week, as a preparation for the advent and end of the world on the 22d of Oct. Poor man!—*Chr. Watch.*

Children's Corner.

The Little Boy's Purchase.

The following interesting anecdote of the Rev. Dr. Vaughan of London, was related by himself, at the close of a lecture on Persia, which he lately delivered at Stepney Meeting Sunday-school room:

"May I be allowed," said the Rev. gentleman, "to make a few observations relating to myself. I well remember when I was very young, possessing for the first time a guinea. I remember, too, that this circumstance cost me no little perplexity and anxiety; as I passed along the streets, the fear of losing my guinea induced me frequently to take it out of my pocket to look at it; first I put it in one pocket, and then I took it out, and put it in another—after a while I took it out of the second pocket and placed it in another, really perplexed what to do with it! At length my attention was arrested by a book auctioneer. I stepped in, and looked about me. First one lot was put up, and then another, and sold to the highest bidder. At last I ventured to the table, just as the auctioneer was putting up the "History of the World," in two large folio volumes. I instantly thrust my hand into my pocket, and began turning over my guinea, considering all the while whether I had money enough to buy this lot. The biddings proceeded—at last I ventured to bid too. 'Hallo, my little man,' said the auctioneer, 'what not content with less than the world?' This remark greatly confused me, and drew the attention of the whole company toward me, who seeing me anxious to possess the books, refrained from bidding against me, and so the World was knocked down to me at a very moderate price.

"How to get these huge books home was the next consideration. The auctioneer offered to send them; but I, not knowing what sort of creatures auctioneers were, determined to take them myself—so after the assistant had tied them up, I marched out of the room with these huge books upon my shoulder, like Samson with the gates of Gaza, amidst the smiles of all present. When I reached my home, after the servant had opened the door, the first person I met was my now sainted mother. 'My dear boy,' said she, 'what have you got there?' 'I thought you would not keep your guinea long.' 'Do not be angry, mother,' said I, throwing them down upon the table, 'I have bought the World for nine shillings.' This was on Saturday, and I well remember sitting up till it was well nigh midnight, turning over this History of the World. These books became my delight, and were carefully read through and through. As I grew older, I at length became a Christian, and my love of books naturally led me to desire to be a Christian minister. To the possession of these books I attribute, in a great measure, any honors in connection with literature that have been added to my name.

"I have not mentioned this anecdote," said the Rev. gentleman, "to gratify any foolish feelings, but to encourage in those young persons I see before me, that love of literature which has afforded me such unspeakable pleasure—pleasures which I would not have been without for all the riches of the Indies."—*London S. S. Teacher's Magazine.*

CHARLES ROBINSON.—Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also agent for the North American and Hudson Insurance Companies of New York. Office, corner of Chapel and State streets, New Haven.

NOTICE TO INVALIDS.

MRS. MOTT.

The Celebrated Female Physician, of Boston, Mass. Would inform her patients, the invalids and public generally, in this vicinity, that she intends visiting the city of Hartford as usual once a month, for the next three months.

She will arrive in the steamboat from Springfield the second Saturday evening in each month, and will remain until the following Thursday morning, 7 o'clock. To be consulted on all diseases incident to the human frame—except those arising from immorality, at Mr. NEWTON CARTER'S HOTEL, 254 Main st. The following are the exact dates that Mrs. Mott will be in Hartford in each month, viz.—The 13th, 14th, 15th and 16th of October—10th, 11th, 12th and 13th of November—15th, 16th, 17th and 18th of December.

MRS. MOTT has been educated, from her youth, for the arduous profession of a Physician, and is the first and only regularly educated FEMALE PHYSICIAN in the United States.

She is constantly receiving by the steam-ships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALSAMS and ESSEN.

TIAL OILS.

not to be obtained in this country, together with those to be had here, and by a thorough knowledge of compounding them, she is enabled to cure most of the diseases that the human system is liable to, and many that have baffled the skill of the most eminent and talented Physicians, particularly the following, many of whom are daily put under her care, and are treated with such success, viz.:

Female weaknesses of all kinds, Decline, Contractions, Humors, Scrofula, Salt Rheum, King's Evil, Canker, Ringworm, Catarrh, Dyspepsia, Debility, Nervous, Symplic, White Swellings, Hemorrhoids, Liver Complaint, Jaundice, diseases of the Kidneys and Bladder of all kinds, Fits or falling sickness, and many other diseases incident to the human frame, too numerous to mention.

Mrs. MOTT would particularly inform those persons that reside at a distance from the city of Boston, or at her rooms, 254 Main street, on the days that she is in town, that she can prescribe and forward, in any way most convenient to the patient, the necessary medicine to be used in their complaints, by their giving a full statement of the case, symptoms, &c., which can be communicated by letter (paid) to her residence, at the corner of Lynde and Cambridge streets, Boston, Mass., or at Mr. Carter's American Hotel, Hartford, Conn.

Mrs. MOTT wishes the public to take notice that NO MERCURY or MINERALS of ANY KIND ARE USED by her in her practice, but that she effects all her miraculous cures with ROOTS, HERBS, GUMS, BAL-SAMS, and ESSENTIAL OILS.

Advice gratis in all cases, with the utmost candor.

Rheumatism.

Rheumatism positively cured, of however long standing, by Mrs. Mott, the celebrated Female Physician. In this disease she has never failed in performing a cure, when her directions were strictly followed.

Tic Dolorous.

Persons laboring under this distressing disease can be sure of obtaining a speedy relief and permanent cure, by the use of Mrs. Mott's celebrated Medicines; it is cured without the use of the lancet, by mild and easy applications.

Asthma and Phthisis.

Persons troubled with this dreadful and distressing disease may be assured of a speedy relief and permanent cure, by giving Mrs. Mott's celebrated Asthma Balm and Lung Mixture a fair trial, which has cured some hundreds of persons who have been troubled with it upwards of twenty years.

Fits, Fits.

Persons who have tried all other physicians and failed in getting relief, can be cheered by hope and a promise of a certain cure—as after many years' researches, Mrs. Mott has been rewarded for her strict study, by finding a certain and sure remedy for this disease so dangerous—one which is so blighting to youth, and the cause of the loss of life to so many dear friends.

Piles, Piles.

Mrs. Mott has long treated this prevalent and painful complaint with success, in all its various stages. The manner of her treatment in this, as in all other diseases, is mild and strengthening, and when all other remedies have in use failed, she will warrant a speedy relief and sure cure to those afflicted.

All letters from the country (post paid) promptly answered.

Medicines forwarded to all parts of the United States and Canada, by the various Expresses from Boston, Mass. June 14. 3m14

HARTFORD FIRE INSURANCE CO
Office Northside State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company have Agents, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
Eliphalet Terry, Charles Boswell,
S. H. Huntington, Henry Keese,
H. Huntington, James Goodwin, Jr.,
Albert Day, John P. Brace,
J. M. Morgan.
ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

ATNA INSURANCE COMPANY—Incorporated for the purpose of securing against loss and damage by Fire, with a Capital of \$500,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The Office of the Company is in the new Elm Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,
Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Tudor, Elisha Peck,
Samuel Stearns, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Alden,
Jesse Savage, Ebenezer Seeley,
Joseph Pratt, Thomas K. Brace, President.

SIXEEN L. LOCKS, Secretary.

THE Hartford Fire Insurance Agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION INSURANCE COMPANY—Office Northside State House Square.—This Company was incorporated by the Legislature of Connecticut, with a capital of One Hundred and Fifty thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS OF THE COMPANY ARE,
Daniel W. Clark, Ezra Strong,
William W. Clark, Wm. A. Ward,
Charles H. Northam, John Warburton,
William Kellogg, Elisha Peck,
Lemuel Humphrey, Thomas Belknap,
B. W. Greene, A. G. Hazard,
Willis Thrall, Edmund G. How,
Elery Hill, DANIEL W. CLARK, President.
WILLIAM CONNER, Secretary.

PRINTED AND PUB

VOL. XXIII.]

The Christian

IS PUBLISHED EVERY FRIDAY

THE OFFICE, CORNER

ASTLUM STREET,

TERMS

Subscribers in the city, furnish the
Dollars per annum.
Papers sent by mail at \$2.00, pay-
a discount of twelve and a half per cent.
ing responsible for six or more copies.
Advertisements will be inserted on
advertising in this city.

All communications on subjects con-
per, should be addressed to BURR &
TER GENERAL.

From the Daily Times

Human Life.

Oh, what is Human Life!
That mortal man should e'er descend
The bravest spirit having scarce
To meet its bitter strife.

In sunny days of calm,
Are few—and even while their bliss
The coming gloom its heavy shroud
And smiles the soul alarm.

In fierce assaults of grief,
Are many—and these pass long days
Such bitter weeping only mortals
And none to bring relief.

And Death is in the world,
None may escape the fearful doom,
The dearest treasure of thy soul,
May from thine arms be lost.

Uncertain every day,
And thine own soul a mystery to
Thou canst no light in its dim ch
For these dark robes of clay.

Then what is Human Life!
That we with earnest prayer should
By Sorrow's side to win our fether
'Midst clouds with tempests.

Let humble Faith reply:
This life shall fit thee for the life to
Grace to endure—Peace to reward
If fixed on Heaven thine eye.

If to our God we give,
The hearts whose dwelling-place is
Faith shall be ours—adoring the al
By whose command we live.

For the Christian Secret

Home Mission Society

TRULY AFFECTING DESIG

From a Correspondent

On Lake Michigan, just opposite
at the mouth of the St. Joseph
village of St. Joseph. The Gaz
five years ago there were 1200
ants within its narrow bound
dinary place. It has a good har
that side of the Lake, and the U
are improving it. It is the o
very rich valley, and will be a
tance.

It has now, five hotels, fifteen
tailing ardent spirits, several Ten
Roulette and Billiard tables I kn
ny. Many persons roll ten-pin
on other days, except that, for
they muffle their